THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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THE GENERAL ELECTION

Fashionable Gloom

THE political parties are engaged in battle, and although some people could wish for a better way of settling national difficulties, it is the way of a political democracy, and it is doubtful if anything better has yet been invented. It is as well perhaps that two points of view should be in direct conflict so that people can make up their minds about what seems best. But, above the parties as it were, it is permissible to hope for one thing. Britain should be more sure of herself. There was probably more courage and high resolve in the days of two million unemployed than there is today. Everybody felt that something could be done sooner or later about unemployment; few people—irony of ironies—feel that much can be done about full employment. Instead of being looked upon as a blessing and a beginning for higher things it draws sighs of irritation and frustration from many people. No one in his senses wants to go back to unemployment, but where to go to from steady hours of labour, more or less full production and new difficulties created by new situations no one seems to know. This, of course, is nonsense. The Britain that could at least begin to tuck up its sleeves to do something about unemployment, or at least felt that sooner or later something could be done, ought at least to be the Britain that could stop being miserable about conditions that for millions would have been semi-paradise fifteen years or so ago. The war is now six years away. It was responsible for a great deal. It ought not now to be held responsible for the fashionable gloom adopted by every class.

What Everybody Desires

A few home truths should be told. Everybody knows what is required. A man wants to be able to earn money and not have a big slice of it taken from him by taxation. If he works harder he wants to see some adequate results from his labours. If he has money he wants to be able to spend it with a cheerful feeling of freedom. More or less everybody, in varying degrees, wants the welfare state, but everyone wants a new sense of material freedom with it also. They would like to see, too, a more eager intention to please and a general brightening up of the services by which most people live. These are commonplaces. There is not much use in making them the brick-bats of party politics. Most people want something different from what exists. When the general assumption is that there cannot be anything different; that no matter how hard people work or invent there cannot be any change for the better, then social lassitude seizes people and a policy of "couldn't care less" takes the place of high hope and faith.

Telling the People

There is a new future to be fought for if people can be made to feel that it is worth the fight. A fraction of the hardship that people put up with during the war if put into present circumstances would begin to transform the land. It is perfectly true that a couple of hours extra labour from everybody each week over a certain period of time would see the country through all the economic difficulties (within its own range of control) during the next three years or so. It may be that nobody wants the extra hours. That people prefer the present limited freedom and frustration to extra labour. That is a reasonable choice. But at least the public should have the choice put before it. Some party or politician should have the courage to say that with extra labour during the next three years Britain could not only carry through the policy of reamament but lift the standard of living as well; that, at the end of it, Britain could not only be nationally free but more individually free also. This is not said because nobody dare say it. None of the political solutions of current ills are adjusted to that conception of frankness. When a certain flame of the spirit is alight in the people then they can be offered "blood and tears", and they will respond, but when the flame is not alight they will be content with the lassitude of those who dare not look ahead. A mighty national heave of the shoulders could transform the outlook of the land.

The Future Can Be Different

There is reason for believing that a turn has come to events when people could be made to have a new faith in the future. Last year this time it was freely said that 1951 would be as critical for the country as 1940. Even then it was probable that the future was not nearly as clouded as many people imagined. The autumn of the year has been reached and it is fair to assume that the critical period has been surmounted. There has been a transformation in the world. It has been brought about by people doing what they hated doing but undertook in order to try and secure the future. It is fair to assume that peace is a much closer reality than it was twelve months ago in spite of what is taking place in the world. The statesmen of the West ought now to be able to speak of the future in terms of new economic freedom and welfare as well as in terms of physical security. The drabness of everlasting international conflict desired by no one should be lightened by the vision of a really brave new world. In three years time people should be able to rest in spirit as well as in physical security. In the past men conquered epidemic disease. They never became resigned to what appeared to be the inevitable. They helped create the world where cholera and typhus no longer carries off millions of people. In the same spirit of defiant faith men could create the new future in the present.

The People

There is a new power in the world, it is the power of the people. It is not recognised because it is hidden behind so many disguises. But the fact that it exists is demonstrated by that most modern and hateful of all words propaganda. The people everywhere must be cajoled, talked to, lied to, or persuaded. In the totalitarian countries the great new power is held in chains by the men who try to control its mind. It is told what to believe and the manner in which it ought to believe it. In democracies, on the whole, the power is told what it wants to believe, even if the private thoughts of the people who speak are different from their public thoughts. The great new power, willy-nilly, controls the future. The day has long gone by when it was speechless and played little part in the creation of history. The people today are responsible for their own destiny. They have no longer the right to put their burdens on to their "leaders". They ought to do their own thinking and face their own moral problems. The world, on the whole, is as the new power has made it. The world will be a better and different place when the new power has the vision and moral discipline to construct what it desires.

SCIENCE AND WAR

By Linus Paulus

(Dr. Linus Paulus is an American scientist. The following article is taken from a recent address delivered in the Unitarian Church, Los Angeles.)

SCIENCE has played a major part in determining the nature of the modern world. The food that we eat, the clothes that we wear, the means of transportation that we use in going from place to place, the medicines that keep us well, the weapons that we use in killing each other, have all been changed in recent years through scientific discovery.

It is likely that the most important changes of all are in the last category—the weapons that we use in killing each other. In past ages man's power to kill man has not been great; wars have not been devastating. The great killer of the past centuries was disease—pestilence—which might wipe out half the people of a nation . . . in a period when a great war would kill only one per cent. Now—through the advance of science, we have conquered disease—and war has conquered *us*.

By discovering how to release at will the great stores of energy within the nuclei of atoms, scientists have learned how to make terrifying bombs that can destroy cities, kill hundreds of thousands, perhaps millions of people, in a single detonation.

Scientists are often accused of being responsible for the present world situation, through having discovered how to make atomic bombs. Physicists are said to have a feeling of guilt. But I deny that scientists have been guilty in making their discoveries. They have, however, failed in some part to do their duty as citizens.

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What is the nature of scientific research? A pure scientist, such as a professor in a university, is a searcher for knowledge. He's striving to discover something new about the world in which we live. He cannot say that the discovery that he will make will be used only for the benefit of man, and not for his harm—as a weapon of destruction, say. If all men were men of good will, his discovery would be either of little benefit or of great benefit, because its harmful use could be avoided by decision of man himself. It is *man himself—all citizens, all people*, who have to decide to use man's knowledge, man's power over nature as revealed by the scientist, for the betterment of the world rather than for destruction.

If the scientists alone were to make such a decision, we would be abandoning our democracy for an autocracy of scientists.

There is also to be mentioned that a scientist cannot foresee how his discovery will be used; in fact, he cannot foresee *what his discovery will be*! A pure scientist is an explorer who is penetrating into the unknown, who hopes, as he pushes through the jungle into the next valley, by carrying out his newly devised experiment or by making his original calculations, that he will come upon something new—a new fact about the world, a fact that no one before him has known. It is the spirit of adventure that makes men scientists—the spirit of overwhelming curiosity, the desire to know more and more about the world, about stars, about atoms, about life.

Einstein was not trying to solve any practical problem when, in 1905, as a young man of 25, working in the Swiss patent office, he made his great discovery of the theory of relativity. He was not even trying to discover the theory of relativity. He was endeavouring to understand the world, to bring the facts of observation and experiment into simple relation with one another. Through the penetrating power of his great intellect, he obtained an insight into the nature of the world that had never been known to man before. This was the theory of relativity. He did not know that he was going to discover it. No one could have ordered him to discover it. Only freedom of intellectual effort permitted its discovery. He could not foresee that atomic bombs would be made, based on his theory—nor could he have prevented it by suppressing his knowledge, because man's curiosity will not be thwarted, and the discovery would have been made by someone else sooner or later.

Great numbers of scientific discoveries have been made during the last fifty years, and there has been as a result much technological progress, which could, in a world at peace, bring ever-increasing comfort and happiness to man.

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The conquest of the atomic nucleus should provide man with hope for the future. Uranium and thorium, the fissionable elements, occur in the earth's crust in large quantities—as much as the common metal lead, though not so conveniently concentrated into deposits of rich ores. One ton of uranium is equivalent to a million tons of coal or oil, and thus fuel will be available when in a hundred years our oil is used up, and in a thousand years our coal. Many scientists, in many countries, contributed to this conquest of the nucleus. In 1932 Carl Anderson in the United States discovered the positron, and Chadwick in England discovered the neutron; then nuclear fission was discovered by Hahn in Germany, neptunium and plutonium were discovered by workers in Berkeley, and scores of scientists in the United States, England, Germany, and other countries pointed out the possibility of using the nucleus, either as a fuel for power for peace-time use or as a devastating explosive.

The atomic power plant and the atomic bomb are now a part of the world. The people of the world must decide what to do about them.

Although scientists cannot take over the responsibility of making the decision for their fellow citizens, they have a special duty as citizens; namely, to give their fellow citizens the benefit of their special knowledge and understanding. It is the duty of all scientists to point out that the world of today is not the world of yesterday; that a world war now would result in the death not of 20 million people, as did the First World War, nor of 40 million, as did the Second, but of hundreds of millions, perhaps a billion people; and that the loss in property, in great areas rendered uninhabitable, in moral values, would be such that the world might never recover.

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The time has come when every person should receive an education in science. More important by far is the training that the citizen would get in the application of the *scientific method*. The scientific method consists in being completely open-minded—in examining the evidence scrupulously and accepting facts as facts, no matter how surprising, how unexpected, how unpleasant they may be. For nearly three hundred years physics had been firmly based on Newton's laws of motion. Then Einstein pointed out that new experimental results required that small changes be made in the laws whenever moving objects were going very fast. Scientists were rather loath to accept the new idea; but they examined the evidence, carried out new experiments that gave results supporting Einstein, and within a few years they were convinced, and accepted the changed theory.

A scientist knows that he must be a sceptic, and ask continually about the facts. A law based on ten facts may not be given great weight; a law based on a hundred facts is more reliable. A citizen who understands the nature of scientific generalisations will ask himself what the basis is for generalisations in the field of economics, politics, international relations. How many *facts* have been used in determining the attitude of one nation toward another nation? Is the number of facts in agreement with one another in supporting the attitude so great that there is no room whatever for scepticism about the national policy on the part of an individual citizen, or is the citizen justified in being sceptical?

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I am sure that the final step toward a peaceful world, a world permanently without war, will be taken. If we look back at the history of man, we see that there has been steady progress, a steady increase in the size of the groups within which there is peace. First there was prehistoric man, with the peaceful group consisting only of the family, and with every family at war with every other family. Then small villages formed, within which there was law and order; and these villages grew into larger communities, which with the passing centuries have become large countries. Now there remains only the final step to be taken—and we are forced, by the horror of a possible atomic war, to take this final step before civilisation destroys itself.

The time has come for the good that is in man to win out over the evil. With Benjamin Franklin, I say: "The rapid progress true Science now makes occasions my regretting sometimes that I was born so soon. It is impossible to imagine the height to which may be carried, in a thousand years, the power of man over matter. O that *moral* Science were in as fair a way of improvement, that men would cease to be wolves to one another, and that human beings would at length learn what they now improperly call *humanity*".

THE LIBERAL CHRISTIAN AND BELIEF

By F. Kenworthy

(*Last week we printed extracts from an opening address by Mr. Kenworthy delivered to the Annual Conference of the International Religious Fellowship, at S-Chanf, Switzerland. This week we print extracts from a concluding address.*)

THE Liberal Christian justifies his attitude by saying that conduct comes before creed. "By their fruits ye shall know them." That is true, but only one side of the truth. It matters fundamentally what a man believes, as in the end, how a man believes, so will he act. Only in so far as his own beliefs, his own personal credo, are urgent, compelling and true, will his actions be correspondingly urgent, compelling and true. Jesus also said, "Only a good tree can bring forth good fruit." The source of the action lies in the heart and the mind and right belief leads to right action, and wrong belief leads to wrong action. The Liberal Christian must remember that to wrong beliefs he must oppose right beliefs; and he needs to hold his beliefs as passionately and with as much conviction as the Communist holds his, or the neo-Calvinist holds his. He needs a vision, a faith and a belief that he can give to others and share with others.

Certain groups have reported on these matters, and I propose to comment upon their findings.

The Meaning of a Living Religious Community

One group began by deciding that a distinction must be made between community in a general sense and community in a religious sense. A community in a general sense is any group of people who are interdependent. A religious community, however, was defined as one that has a common belief in the existence of God, and whose interdependence grows out of a search for truth and the attempt to apply a set of ideals. A difference of opinion arose here. The German opinion was that it was only necessary to define a community as one that had a belief in God, and all the rest would follow inevitably.

Another group defined a religious community in a similar sense, as a relationship between the self, one's neighbour and God.

A third group reached a similar conclusion by stressing that a sense of inner union is necessary for the creation of a community. Man is not strong enough to do this by himself. There must, as well as the relationship of man to man, be a third point, which is God. A community may be compared to a triangle, with two points, linked to a third, God. Hence politics cannot be considered a sufficient link, since they are man-made. The Nazi party was given as an example of political failure in the creation of community.

Having defined a religious community, the question of the place of moral standards arises. A religious community has to accept moral standards that are not incumbent upon members of other communities. For members of a Free Christian community, these standards have their bases in the Gospels. Without discussing how far these moral standards are laws or principles, it may be said that they are principles which express the spirit of the Kingdom of God.

The question is asked whether a religious community has the duty of bringing these moral standards to the rest of the world. If the Christian community is regarded as a community within a community, it has a duty to the larger community of which it is a part. How far does that responsibility extend? In the past, much missionary enterprise has been most valuable; much has been mistaken. It is mistaken to-day when it is based on the belief that Christianity is the only true religion, and all other religions are false (e.g., India and China). The old idea of missionary effort has to be replaced by a new one. Two conceptions are to be considered (a) the Albert Schweitzer type of missionary enterprise, (b) an interchange of ideas with other higher religions. The latter is most likely to come through the Liberal elements in all religions. (An example was given by one of the groups. The Christian world took the lead in the emancipation of women, whereas the West can learn much from the East about solving such problems as pacifism and religious tolerance. It may be said that the West might learn more from the East in the development of the inner spiritual life.)

The question is asked whether it is possible to be religious outside the community. It is not possible to be fully religious outside the group, and certainly not religious in the Christian sense. How is it possible to love one's neighbour *outside* any community?

Worship in a Religious Community

All groups, with certain exceptions among individuals only, were agreed upon the necessity of worship. Worship is a valuable means of creating a living community. When discussing the object of worship, certain difficulties arose; one group was unable to reach agreement. It was thought best to leave the object of worship undefined, simply a *feeling*. Another group was quite positive that the object of worship was God, and not only God but a personal God, the God who was the Father of Jesus Christ. The object of worship was the praise and glorification of God, and the receipt of strength by man through prayer and communion. Worship is a community experience. The difference between discussion, meditation, and worship was discussed. It was felt that whereas the discussion of religious problems can lead to worship, meditation was significant of a pure mystical I-thou relationship between God and man, while religious worship brings man into a communion of praise and prayer in a way that neither meditation nor discussion can.

In discussing the elements of worship, the question as to the place of the Bible arose. One group was unanimously agreed that the Bible should have a certain precedence over all other books. There were also those who held that the Bible should be the only foundation for preaching and reading in Service. They asked, with reason, what the criterion was in the choice of other books. The answer might be that in the use of extra-biblical readings, there are three standards of judgment to be observed:—

(a) That a deep spiritual experience of universal worth and value should lie behind the passage to be read.

(b) That it should be capable of being easily understood and apprehended by the worshippers.

(c) That it should be comparatively short.

It should be remembered that many parts of the Bible itself do not meet the first requisite.

Behind this question lies the question of revelation. Without entering into the question of the nature of revelation, it should be said that for us the Christian revelation has a special significance, while we recognise that there are important revelations for us outside the Bible.

Liberal Christians must worship God without the sanction either of the Mass or the Priest. The question arises how far they may consider themselves free to attend or not to attend worship as they like. The majority of one group felt that we should recognise the obligation to attend worship whether we felt like it or not. A small minority felt that we should only attend church when we felt like it, regarding it as hypocrisy to attend church when one is "not in the mood". But in attending church one ought to consider two responsibilities—one's responsibility towards God and one's responsibility towards one's fellows. He who is absent from church may feel that it does not matter very much to him, but it *does* matter to someone else. The Liberal Christian should not forget the need to strengthen the community he has with others, nor should he overlook the need to demonstrate to others what he stands for and what he believes in.

While the need for every free Christian to be able to make his own testimony of faith was recognised (he more than any other should be able to give a reason for the faith that was in him) it was unanimously agreed that a formulated testimony in the form of a creed should be rejected. A creed is not a personal testimony of faith, it is a statement that is directed against heresy.

BY COACH TO SWITZERLAND

"OPERATION BRITISH UNITARIAN YOUTH"

By Ronald McGraw and Malcolm McCall

(In August thirty-one young Unitarians went by motor-coach to Switzerland, camping by the way. They attended the annual conference of the International Religious Fellowship. Two of the leaders give below an account of their experiences.)

WE HAD left Manchester on August 1, and in the car park of Piccadilly anxious looking parents, smiling well-wishers and thoughtful pessimists had waved good bye. Many a wan smile betrayed the inner feelings of some of the twenty-four young people and their seven leaders as the motor coach began to wind its way out of the city. What were we in for? How had we got all the food and baggage, tents and cooking apparatus into the coach? Would we have enough food? Would we get there? Where were we going?

Dover was exciting; bread to buy and then the customs and their kindness. On the boat, the faces of the young people told us that the reward for the work was going to be well shown in their faces; excited faces gathered at the rail and watched the docks and the White Cliffs disappear and the French coastline come slowly into view. Down in the hold of this ferry was our coach; it always seemed to remind us a lot of home, largely because it looked like a bit of Great Hucklow, for many times had Harold Andrews, our driver, driven children to see the sights of Bakewell. This was different and much bigger: we were convinced of this by the French customs and their excited assessment of our coach and prompt stamping of the cards and passports. Yes, we were in France and on our way through Dunkirk to our first camping site. And what a site, our charming leader who spoke our French all the way, negotiated a piece of ground which must have been a concrete runway for an aerodrome. Could we drive pegs in the ground? Not on your life, we broke them and as the darkness came upon us and we ate the excellent food (though the potatoes didn't cook—oh, how we were learning) we gave up thoughts of sleeping that night!

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At Chaumont we slept in the motor coach . . . in the middle of the town square, with our cooking equipment on a bombed site. Two of the leaders slept in the open, one in a charming deck chair and the other on the floor, to guard our tents. Surprised gendarmes shone their torches as though the British and Americans were moving up to the front!

Then came Belfort and Basel; a story of mishaps! Our motor coach developed trouble and shot out bangs and clouds of black and smelly smoke. At Belfort the deisel engineer had gone fishing (reminiscent of that usual excuse at a Unitarian church on Sunday morning?) and at Basel it rained. It rained; to say that in plain English gives the impression of a light downfall, caressing the face and slightly dampening . . . but this was rain. We sloshed around on our camp site (in the middle of dripping trees); we ate lovely chips, which came by miracle from stoves and cooks almost submerged by water. But the behaviour of our young Unitarians was the wonderful joy. Our idea had been to bring these young people and live in adventurous style, not so extreme it is true; but the ideal was here in reality, for we were learning to live in community on our way to a conference with the theme "the Religious Liberal and His Community".

So through Switzerland in lovely sunshine; through beautiful Zurich and up into the mountains. Our first snow—and greeted with shouts of glee and songs. The motor coach still belched smoke and bangs and we left many onlookers surrounded in surprise with smoke and their fingers on their noses; the funniest was the policeman who signalled us on and as we looked back we could see only his outstretched arm above a cloud of our smoke. We arrived at the camp at S-Chanf just in time for the official starting of our conference.

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Our young people joined in with all the fun and fellowship of such an I.R.F. conference; they discussed and talked with Continentals of all types and characters: theological students from Switzerland, social workers from Holland and Germany; teachers from America. Speaking to the theme was the Rev. Fred Kenworthy, and what an inspiration and a joy it was to listen to an English theologian. Mr. Kenworthy fulfilled all our hopes and all of us were proud to listen. We discussed in small groups; each night, separate national groups had a night and performed their funny antics; the English sang the songs they had learned together and gave some funny sketches. The delightful continental hotels had our attention in the village as well. Coming through the village one night we got a bucket of water for our rendering of songs!

On the way back our camps were magnificent; they had all we wanted and the weather and the sites helped us a lot. We camped in Zurich on the city camp site; there was running water and bathing. We forgot our primitive training and delighted in washing and bathing in the lake. We had climbed the 7,600 feet Julier Pass to get this and we enjoyed every minute of it. Homeward bound took us via Colmar and Strasbourg, where we spent a happy hour looking at the Cathedral and buying those interminable presents. Then on through Nancy, Verdun and Mezieres; to Cambrai and Lille and back at last to Dunkirk and the boat for England.

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Friday, August 17, found us on our last lap through England via the U.Y.P.L. camping site at Kinver. There we paid tribute to the work of our leaders and presented Mr. Andrews with a cigarette lighter. We had come to love this man for he was indeed our friend; willing to help with anything and ready to drive us to Moscow if we so desired it. The most delightful thing was to see him taking us up those high mountain roads and despite his fears that our coach wouldn't make it, smiling and singing, even when the coach went backwards and our stomachs rose to meet our joint hearts! He deserved our real thanks and we tried to show them.

Manchester came and reunions with friends and parents; weary and happy we flopped into comfortable beds and wondered how we'd managed on hard floors and insects. Mothers have written and said that their children ate three times as much the following week!

Our plans were for two successes; one short term and the other long term. Short term, we wanted to give young Unitarians an experience of travelling together to a religious conference on the Continent. We wanted to give an unforgettable experience of meeting people in beautiful surroundings who came from all walks of different national backgrounds. We wanted comradeship and fellowship to grow from travelling and camping together. We succeeded beyond any question of doubt for our young people were the finest that could possible have travelled together.

Long term: our aim was to encourage allegiance to our churches and their youth groups. It is too early to expect the result from this but it is not too soon to say that very likely young leaders were among our young people and that one or two of them are already marked out for work. They responded eagerly to any call to serve and it was this response to the call for service that was most in our hearts when we first outlined our scheme.

"Beyond the edge" we found friendship and comradeship, differing people knit together with a sense of a common religious purpose, delightful scenes and funny experiences. "Shall we go again next year?" was the question most on our lips and then a bright answer by, mark you, one of the young people: "No, other young people from our churches must be given this opportunity and we must work for them to go". Success? It's a paltry thing many times, but you must judge who worked so hard to let us go, and you who paid your donation in a sense of sharing with us the joys you know we should have. We wanted to send everybody a postcard, our feelings of joy were so high; enough be it to leave the assessment of purpose to you who helped us so much and the knowledge be yours that these young people will always remember with gratitude and joy, Operation BUY, 1951.

"THE INQUIRER" AND ITS READERS

WINTER activities in the churches are beginning. THE INQUIRER enjoys responding to such activity as follows:—

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"THE CHRISTIAN CHURCH OF THE BEATITUDES"

By Kenneth Twinn

SOME time ago a short description appeared in these columns of a new religious community in Paris with the above title under the ministry of André L. Loeven. Here is some further information about it, gleaned, unfortunately, by the printed word alone.

French law is most precise in its regulations regarding religious and other institutions. An "association culturelle" (association for worship) must be composed of subscribing members. Now the Christian Church of the Beatitudes seeks to attract all those in France who are unable to find a spiritual home in the orthodox churches, Catholic or Protestant, and also those of more free-thinking persuasion who are jealous of their intellectual and spiritual freedom and are unwilling to tie themselves to an avowedly religious institution, while all the adherents believe that no legal registration makes a Christian. French laws also provide for this kind of organisation which exists for the "public exercise of worship through meetings held under individual initiative". So there is no fixed subscription, but free-will offering is the basis of financial organisation. Thus there are ever-widening circles of association: those who take a regular part in the central rite of Communion, those who attend the study groups, those who are visited by the minister in their homes, and those (principally in the provinces) with whom the minister keeps in touch by correspondence. In the souls of all these, says M. Loeven, God works.

The church is restricted in its activities by the slenderness of its financial resources, for it refuses to incur any debts, cutting its coat according to its cloth. Another difficulty is the finding of a meeting place: a fine hall rented from the Ministry of National Economy was requisitioned by the Ministry for its own offices, and applications to the Protestant churches of Paris have met with a steady refusal. At the moment the meetings wander from private apartment to private apartment, which is crippling to propaganda.

With the liberal wings of the orthodox Protestant churches relations are good, particularly on the personal level, but the Church of the Beatitudes is jealous of its independence *vis-à-vis* the "Fédération Protestante", chiefly because the liberal "voice is drowned by the arrogant clamour of the Barthians, who do not even respect 'fair play'." Their weekly journal, *Réforme*, outstanding for its intellectual quality and presentation, is constantly attacking the liberals. Likewise, the Church of the Beatitudes is not anti-Catholic: on the contrary, in the social sphere M. Loeven works well with the modernist Dominican and Jesuits, against whom the recent papal encyclical, *Humani generis*, was implicitly directed, and *Esprit et Vie*, the organ of this Church, has contained a contribution by such a man.

Perhaps the most revolutionary characteristic of the Church is that the minister is not a "professional": he is a printer's proof-reader, and calls himself "pasteur-ouvrier (worker-minister)—though, indeed, some French Catholic priests have gone into industry; and he is such not by force of circumstance but by choice, for, "this business activity", he claims, "assures him of absolute independence from ecclesiastical authority, an indispensable freedom from many points of view. It allows him to live in *real* communion with men: their everyday experiences, struggles and problems are his, and this qualifies him still more for his ministry because it is a matter of more than that sincere but 'abstract' sympathy of the 'professional' minister, who is often of middle class origin". "The religion of the spirit", he continues, "will conquer when it is lived by worker-ministers and proclaimed in terms of liberal theology."

To sum up: this new French liberal church is attempting to appeal in a missionary spirit to the large number of those who are "as ignorant of religious matters as a Central African native", and to that group of people who "cannot conceive of a possible religion outside the Catholic Church which nevertheless they abhor". It is still a young movement: we can sincerely wish it the success which it deserves in the tremendous task it is facing.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

RELIGION, PROGRESS AND MORALITY

SIR,—My objection to Mr. Rowland's view of the level of international and individual morality and its relation to the decline in religious belief was mainly directed at his apparent assumption that the position was both simple and clear. I certainly believe that in the long run a decline of effective religious belief will result in a moral decline, but what I question is the gratuitous assumption that moral decline is already visible. It is interesting to note that Messrs. Rowntree and Lavers in their close survey, *English Life and Leisure*, whilst recognising the necessity for regaining an effective religious outlook, are certainly not of Mr. Rowland's view. "Without attempting to strike a balance," they say, "which would be a meaningless subjective judgment, we record our opinion that the situation has real perils on account of a decline in certain essential virtues, but that there are also important signs of a deepening of other virtues, and a strengthening of the national character. Certainly all is not well, but equally certainly all is not ill, and we believe that the balance may be on the side of 'well', rather than on that of 'ill'" (p. 371). In another place (p. 367) the authors remark on "the fact that people have a vivid sense of right and wrong, a deep sense of decency, ideals about what the pattern of family life should be, and how their country and the world should be governed. Speaking generally, the standards are Christian."

We must remember that Jesus had an estimate of the relative value of virtues that differed not only from the view of the religious leaders of his day, but also from those of the Church in later days. This is important when viewed against the background of the emergence of what Huxley calls the "human virtues"; for it is the merit of these virtues that they call attention to the real demands and great breadth of application of the virtues we are sometimes inclined to regard as peculiarly "Christian".

It is an unfortunate fact that 50 years ago religion as generally held was deficient in its sense of social responsibility. That verse, now never heard, of a popular hymn:—

The rich man in his castle,
The poor man at his gate;
God made them high or lowly
And ordered their estate;

representing a feeling almost universally held, could not fail to excuse the social evils of the 19th century; whilst the general belief that war would continue until the end of time, drawn from the Book of Revelation, was scarcely conducive to the growth of a body of opinion directed towards the elimination of war. Does history lead Mr. Rowlands to believe that religion has played an important part in eliminating warfare? It is one of the tragedies of the situation that the first evidence of the growth of an important body of thought directed to the elimination of warfare, at the end of the World War No. 1, has in fact been contemporaneous with a decline in religious belief and practice; simply because people have for the first time been able to think over the full implications of Christian principles without the presence of theological inhibitions. So far there has been a great gain; but it is admittedly a gain that can be maintained only if a more truly religious point of view can emerge. Just as in the 18th century it was necessary that dogmatic religion should decline in order to allow religious tolerance to gain even a precarious foothold among the social values commonly recognised, so also it seems to have been necessary that a similar decline should come in our own time in order to secure the full recognition of some of the "human virtues" of which Huxley speaks. It all represents a terrible waste of spiritual effort, but having mastered at school the philosophy in Lamb's *Dissertation on Roast Pig*, I am neither surprised nor discouraged. It all, as Mr. Rowland urges, places a heavier responsibility on those who, like ourselves, look at Christianity freed in some measure from the theological prejudices of the past.—Yours,

W. J. McEldowney.

Stoke-on-Trent.

HIBBERT LECTURES POSTPONED

Sir,—May I call the attention of your readers to the announcement in the advertisement columns of The Inquirer of the indefinite postponement of the Hibbert Lectures which were to have been delivered in November by Mr. G. N. M. Tyrrell on "Mental Evolution and Religion" at the Universities of Bristol, Cambridge, London and Sheffield. The postponement has been made necessary by Mr. Tyrrell's ill health. As the Lectures had already been widely announced, especially in the London area, it is important that their postponement should be made public as widely as possible.—Yours,

J. Cyril Flower, Secretary.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

NEWS FROM THE WEST

JOINT PASTORATES AND WESTERN UNION "CHRONICLE"

When the Western Union Committee met at Taunton in September, the Rev. J. H. Cocum Davies was in the Chair—this was his last engagement as President of the Western Union, prior to his departure for Newcastle, and Alderman Goodland expressed the Committee's hearty good wishes for his happiness in his new sphere of service. Mr. N. D. Blake was appointed Acting President of the Western Union.

The Report of the Western Union Postal Mission showed that the good work was being carried on with marked success. The Appeal of the Unitarian College for financial support was discussed, and a Sub-Committee was appointed to deal with the matter. Much consideration was given to the problem of vacant pulpits, and to the possibilities of linking neighbouring churches in joint pastorates. The Rev. W. H. Cordell has accepted the joint pastorate of Bridgwater-Taunton, and other joint pastorates are under consideration. Meanwhile, as a short-term policy, and in view of the exceptionally large number of congregations without ministers, it was reported that the Trowbridge congregation had agreed to release the Rev. Arnold Thomas on one Sunday a month, to enable him to render service to neighbouring churches with vacant pulpits. The Crewkerne congregation had come to a similar agreement with the Rev. Francis Terry, as had the Plymouth and Tavistock congregations with the Rev. E. H. Kersley. Moreover, the Rev. W. A. Peacock, of Cullompton, was willing to conduct occasional Services in neighbouring churches, as was the Rev. P. W. Jones, of Shepton Mallet, and the Rev. E. T. Pelly, of Cardiff, was free to accept "supply" engagements in the Western Area. All this was good news to the Secretaries of churches with vacant pulpits, and the Western Union Committee expressed its appreciation of the goodwill and Christian fellowship of those congregations which had so readily agreed to release their ministers for occasional service to other churches.

Owing to the steep rise in printing costs, the future of the *Chronicle*, the monthly paper which circulates among Western Union congregations and links them together, is somewhat precarious. But, after the end of the present year, it is hoped to issue a *Chronicle* of reduced size—the size of a normal Church Calendar, though with a larger number of pages—and it is thought that this plan will reduce the present heavy deficit. The 1952 Assembly of the Western Union will be on May 21, at Oakfield Road Church, Clifton, with the Rev. J. Tyssul Davis as the preacher.

Among interesting items of news from individual churches may be mentioned: a Discussion Group at Bath (Subject: "Do Dreams come true?"); a Sunday School Outing at Bridport which, despite very wet weather, was an outstanding success; the large congregation at Lewin's Mead for the Stokes Croft Old Boys' Service; the Birthday Party at Cheltenham to celebrate the 90th birthday of one of the members; the similar Party at Sidmouth to celebrate the 100th birthday of one of the members; the carrying out of essential repairs to property belonging to the Cirencester congregation; the starting of a Young People's Club at Ilminster; the improvement of the Church Garden at Plymouth; and the similar improvement, carried out by the men's working party, of the Chapel Yard at Trowbridge. All in all, there is plenty of evidence of enterprise and devotion and self-sacrificing service among the scattered congregations of Unitarians and Free Christians in the West of England.

NEW CHARGE

The Rev. Kenneth Twinn, M.A., of Mansfield, Notts, has been invited and has accepted the pastorship of Chowbent Chapel and Schools and will commence his duties at Chowbent on January 1, 1952.

CENTENARY OF BIRKENHEAD UNITARIAN CHURCH

The Bessborough Road congregation, together with friends from all the Merseyside churches, including most of the ministers, gathered in large numbers on Wednesday evening, October 3, to celebrate a hundred years of worshipful communion. In the vestibule were displayed relics of the past, such as the original prospectus summoning like-minded people to join in forming a church, calendars from the year 1888, and the trowel used at the foundation-stone laying of the present structure. The solid red sandstone building at Charing Cross has long since disappeared, and the present church underwent serious damage in the war years, but the cause has been steadily maintained, and the gathering on the 3rd registered a note of encouragement and inspiration.

Mr. E. E. Lloyd (Church Secretary) read messages of congratulation from old friends, Mrs. A. W. Willmer, Mr. and Mrs. C. Embury, now in the U.S.A., the Misses New (Parkgate), etc. The Rev. Edgar W. Hill (Wallasey and Birkenhead) conducted the devotions, Miss Anne Holt read a lesson, and the Rev. John Kielty (Secretary, General Assembly) delivered a forceful address. When the Birkenhead Church was founded, he said, what were termed "The Hungry Forties" had just ended. There was change everywhere, and the Birkenhead pioneers led the way in an act of faith. They were not concerned just with a building, but with the tradition of a truly liberal catholic spirit. The world was still full of indifference to the things of the spirit, and we must find the solution of our problem, or go under. Looking back there were many signs of encouragement. We had no starving children. The slums of a hundred years ago were fast disappearing, and we had abolished some of the diseases from which our fathers suffered. Let them dedicate themselves anew, showing men and women that they believed in the living God, and in their fellow men.

The Preston and District Women's League.—The Annual Meeting was held at Preston on Wednesday, September 12. About 59 members were present. Mrs. Sekell, of Sheffield, conducted the Service which was held in the chapel in the afternoon. In her address she stressed the need for a wider vision, to remember the other dimension (the breadth) as well as the depth of our spiritual life. Her address was an inspiration and was much appreciated. After the Service an excellent tea was provided by the Preston ladies. The Business Meeting followed. In her report the Secretary said the year had been one of activity, the various churches in the district had been visited, the members had met together in fellowship and renewed the bonds of friendship, thereby strengthening the links in the chain of the League. Miss Margaret Stevenson, of London (the Secretary of the Women's League), spoke of the Consultative Council of Women's Church Work, of which she is our representative.

Guildford.—On Saturday, October 6, a goodly company, including the Rev. Wilfred Waddington, District Minister of the L.D.P.A., Mrs. Martineau, of London, and Mr. Alan Martineau, of Chobham, assembled at the Unitarian Church, Ward Street, Guildford, to welcome the Rev. R. Nicol Cross, the newly appointed Minister. In the Chair was Mr. Frank Lee, who has been the Church's Honorary Treasurer 22 years. Among the letters he read out regretting inability to be present, was one from Sir Adrian Boult, who sent his good wishes both to the Church and the new Minister.

Mr. Waddington, who brought the good wishes of the Provincial Assembly and of the G.A., spoke of the difficulties which many of our churches have to face up to these days, and he said he appreciated the faithfulness and tenacity of the Guildford church in carrying on for six years without a settled minister.

Some amusing reminiscences punctuated the speeches of Mrs. Martineau and the Rev. Nicol Cross who, in their early days—he as Assistant Minister at Essex church and she as a member of that church—had taken sides in a platform discussion about men versus women.

Nantwich.—Harvest Services were held on Sunday, September 30. The Preacher was the Rev. H. L. Short, of Macclesfield. The chapel was tastefully decorated by the ladies of the congregation. The sale of produce took place on Monday night. Both Services and sale were very satisfactory.

Southend-on-Sea.–A very successful Festival of Britain service was held on Sunday, September 23. The Southend Male Voice Choir rendered suitable music. The church was full and several members were enrolled. The Service was conducted by the minister, Rev. E. G. Green.

The church was again filled on Sunday, September 30, for the Harvest Thanksgiving Service.

CALENDAR

SUNDAY, OCTOBER 14th, 1951

Aberdeen, Un. Church, Skene St., 11 and 6, Rev. Gordon Beverley.
Ainsworth, Un. Ch., Knowsley Rd., 11 and 3, Rev. B. Gill.
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance.
Ansdell. (See Lytham St. Annes.)
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.
Bath, Trim St. Chapel, Unitarian, 6.30, Mr. Dennis Green.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Agnew.
Belfast, First Church, Rosemary Street, Harvest Thanksgiving and Sunday School Anniversary Services, 11.30, 3.30 and 7, Rev. H. J. Rossington.
Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Rev. F. Hankinson.
Billingshurst, Free Church, South Street, 11.15, Rev. J. Martin Hall.
Birkenhead, Un. Ch., Bessborough Rd., 6.30, Mr. J. L. Oates.
Birmingham, Ch. of Messiah, Broad St., 11 and 6.30, Rev. Gordon Stuart.
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Harvest Festival Services. Rev. F. D. Jones.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Rev. Arthur Whittaker.
Bolton, Bank St., 10.30 and 6.30, Rev. J. Gordon Davies.
Bolton, Halliwell Rd. Free Ch., 10.45 and 6.30, Supply.
Bolton, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. Toseland.
Boston (Lincs), Spain Lane Unitarian Ch., 6.30, Rev. C. Simpson.
Bournemouth, Un. Ch., West Hill Rd., 11, Rev. L. Redfern.
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock.
Bridgwater, Christ Ch., Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. Pocock.
Bridport, Unitarian Chapel, 11, Rev. A. N. Walton, 6.30, Rev. L. Redfern.
Brighton, Christ Ch., Unitarian New Road, 11, Rev. J. Wilson, 6.30, Rev. G. Randall Jones.
Bristol, Lewin's Mead Meeting, 6.30, Women's League Service, Dr. Dorothy Tarrant.
Bristol, Oakfield Rd., Clifton, 11, Mr. D. C. Green, 6.30, Mr. R. L. Nicholson.
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Wareing.
Bury, Bank St., 11 and 6.30, Rev. F. M. Ryde.
Cambridge, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. Stewart Carter.
Cardiff, The West Grove Un. Church, 11, Mr. E. R. Butler, 6.30, Mr. E. W. Kingdom.
Carlisle, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Supply.
Chatham, The Church of the Great Companions, Hamond Hill, 3, Rev. Will Hayes.
Chesterfield, Elder Yard Ch., Harvest Festival, 10.45, 3, and 6.30, Rev. E. Stanley Peters.
Chowbent Chapel, Atherton, 10.45 and 6.30, Supply.
Coseley, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. Whitehouse.
Crewe, Free Christian Church, Beech St., 6.30, Rev. E. D. [illegible].
Crewkerne, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. Terry.
Croydon, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. Chick.
Dean Row, No Service. Styal, 10.45 and 6.30, Harvest Festival, Rev. S. Mossop.
Denton, Wilton Street Chapel, 11 and 6.30, Rev. John Gill.
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. M. Constance Hodges.
Ditchling, Old Meeting House, 10.45, Rev. G. Randall Jones, Harvest Festival.
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. Pennington.
Dover, Adrian Street Un. Ch., 6.30, Rev. Eric Kay.
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks.
Dudley, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. Charles Eastham.
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stanley P. Whitehouse.
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Lawrence.
Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Fraser.
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Henry Smith.
Glasgow, St. Vincent Street Un. Ch., 11 and 6.30, Rev. Alexander Ross.
Gloucester, Wood Street Church, 11.15, Rev. R. Nicol Cross.
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Spencer.
Halifax, Northgate End, 10.45 and 6.30, Rev. W. H. Perry.
Hastings, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. [illegible].
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. Bartlett.
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall.
Horwich, Unitarian Free Church, 6.30, Supply.
Huddersfield, Fitzwilliam St., 11, Rev. Dudley Richards.
Hull, Park St. Ch. (Un.), 6.30, Rev. Ralph Philipson.
Ipswich, Friars Street, 11, Rev. Wm. Haworth, Bury St. Edmunds, Churchgate Street, 6.30, Rev. Wm. Haworth.
Kendal, Market Place Chapel, 11 and 6.30, Rev. C. A. Piper.
Kidderminster, New Meeting House, 11, and 6.30, Rev. H. Whitaker.
Knutsford, Brook St. Chapel, 11 and 6.30, ——.
Lancaster, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. Hall.
Leeds, Mill Hill Chapel, 10.45 and 6.30, Rev. R. W. Wilde.
Leicester, Narborough Rd., 11, Junior Ch., 6.30, ——.
Leicester, The Great Meeting, East Bond St., 11 and 6.30, Rev. Leonard Mason.
Letchworth, Vasanta Hall, Gernon Walk, 11, Local Arrangements.
Lewes, Westgate Chapel, 11, Dr. H. W. Stephenson.
Lincoln, High St. Unitarian Church, 6.30, Rev. H. W. Kemshall.
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. Garrard.
Liverpool, Bootle Free Church, 6.30, Mr. G. W. Petts.
Liverpool, Domestic Mission, Mill St., 6.30, Rev. J. Keir Murren.
Liverpool, Gateacre Chapel, 11 and 6.30, Dr. Alfred Hall. 250th Anniversary Services.
Liverpool, Hamilton Rd., Everton, 6.30, Rev. Brian L. Golland.
Liverpool, Hope St., 11 and 6.30, Mr. S. H. Knight.
Liverpool, Ullet Rd., 11 and 6.30, Rev. E. Shirvell Price.
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long.
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. Long.
London, Brixton, Effra Rd., 11, Rev. E. G. Lee.
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. John C. Ballantyne.
London, Forest Gate, Upton Lane, 6.30, Rev. A. Peacock.
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. John Croft, Anniversary Services.
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. Cordell.
London, Hampstead, Rosslyn Hill, 11, Rev. A. P. B. Hewett.
London, Highgate Hill Unitarian Church, 11, Rev. G. J. G. Grieve.
London, Ilford, High Rd., 6.30, Miss M. Griffiths.
London, Islington Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. Fox.
London, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A .V. Fox, 7, Junior Church.
London, Lewisham, Un. Ch., High St., 11, Rev. John Kielty.
London, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. Hale, Harvest Festival.
London, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. Dibble.
London, Richmond Free Ch., Ormond Road, 11, Rev. G. E. Hale.
London, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. Wm. C. Newton.
London, Theistic Ch., 29 Bell Street, Edgware Road, 11, First Sunday in the Month.
London, Wandsworth, Un. Ch., East Hill, 11, Rev. A. Peacock.
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Oct. 20th, Rev. T. Mabley Thomas.
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. Hankinson.
London, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Mr. Kenway.
Loughborough, Victoria St., 6.30, Supply.
Lytham St. Annes (Ansdell), Unitarian Church, Channing Rd., 11 and 6.30, Rev. Herbert Crabtree.
Maidstone, Unitarian Ch., Market Buildings, 6.30, Mrs. Muriel Hilton.
Manchester, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. Kenneth Sherratt.
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. F. Kenworthy.
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. Pipers.
Manchester, Mill Street Free Church, Bradford, 3, Mr. R. S. Salt.
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. Cotter.
Manchester, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. Evans. Church Anniversary.
Manchester, Pendleton Un., Cross Lane, 6.30, Mr. T. W. Roberts.
Manchester, Platt Chapel, Rusholme, 6.30, Rev. J. William Dyer.
Manchester, Renshaw St. Mission, 6.30, Rev. A. J. Hope.
Manchester, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. Foote.
Manchester, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. Potts.
Manchester, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. Hallam.
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Twinn.
Margate, Cobden Institute, 3, each Sunday.
Middleton, Free Christian Ch., 10.30 and 6.30, Rev. E. A. Dawes.
Middlesbrough, Christ Ch. Unitarian, Corporation Rd., 6.15, Rev. A. E. Moore.
[illegible], Old Road Chapel, 6.30, Rev. John Evans.
Morecambe (see Lancaster).
[illegible], 3, Newton Abbey, 6.30, Rev. C. G. Thorne.
Mossley, Christian Church, Stamford Rd., 10.45 and 6, Mr. Ernest Shaw.
Newbury, Old Chapel, 6, Supply.
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Gordon Davies.
Northampton, Kettering Rd. Ch., 11, Mr. A. W. Kinsey, 6.30, Mr. P. L. Dunn.
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy.
Nottingham, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Mrs. H. Whitaker.
Oldbury, Unitarian Church, Birmingham St., 11, Children's Service 6.30, Rev. Harold A. Gore.

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(Essex Hall Lecture, 1951)

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—*Literary Guide.*

By the same author

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Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. W. Beer.
Oxford, Manchester College Chapel, 11.30, The Rev. the Principal.
Padiham, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. Hill Waring.
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith.
Plymouth, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. Kersley.
Poole, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. Ernest Penn.
Portsmouth, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. Sturges.
Preston, Unitarian Chapel, Church St., 6.30, Rev. Alun Williams.
Ringwood, Hants, the Meeting House, 6.30, Mr. C. F. Sweet.
Rochdale, Blackwater Street, 10.30 and 6, Rev. T. E. Nuttall, 2.30, Mr. Irving Mason.
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. T. Brett Davies.
Sale, Atkinson Rd., 11, Rev. J. William Dyer.
Scarborough, Un. Ch., Westborough, 10.30 and 6.30, Rev. J. Strachan (Harvest Festival).
Sheffield, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. Davies.
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorrell.
Sheffield (Attercliffe), 6.30, Harvest Service, Rev. Wm. Millar.
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. S. Whitby.
Shrewsbury, High St., Unitarian, 11 and 6.30, Rev. F. Kenworthy, 260th Anniversary and Harvest Festival.
Sidmouth, High Street, Unitarian, 11 and 6.30, Rev. A. Morrison.
Southampton, Kell Memorial Hall, Belle Vue Rd., 6, Supply.
Southend-on-Sea, Darnley Rd., 11, Children's Church, 6.30, Rev. E. G. Green.
Southport, Portland Street Church, 11 and 6.30, Rev. A. H. Birtles.
Stalybridge, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. Evans.
St. Helens, Corporation St., 6.30, Lay Preacher.
Stockport, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. Irvin Hodgson.
Stockton-on-Tees, Wellington St., 6.30, Supply.
Stourbridge, Presbyterian Un. Chapel, 11 and 6.30, Rev. Rosalind Lee.
Swansea, Penmaen, Free Christian Meeting House, 11, Rev. Basil Viney.
Swansea, Unitarian Ch., High St., 6.30, Rev. B. Viney.
Swinton, Swinton Hall Rd., 10.45 and 6.30, Rev. Eric Wild.

Tavistock, The Abbey Chapel, 3.15, Rev. E. H. Kersley.
Tenterden, Old Meeting House, Ashford Rd., 6.30, Rev. G. Kennell.
Todmorden, Unitarian Church, 10.45 and 6, Rev. M. Johnson.
Torquay, Unity Ch., Montpellier Rd., 6.30, Miss L. M. Dennison.
Trowbridge, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. Thomas.

Wallasey, Memorial Church, Manor Rd., 11 and 6.30, Harvest Festival, Rev. Edgar W. Hill.
Warrington, Cairo St., 10.30 and 6.30, Rev. E. W. Dibben.
Watford, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in the Month.
West Bromwich, Lodge Road, 6.30, Mr. S. Burrows.
West Kirby, Bankfield Gardens, 11 and 6.30, Rev. A. D. Williams.
Whitby, Flowergate Chapel, 6, Mr. E. E. Stretton.

York, St. Saviourgate Chapel, 6.30, Supply.

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

UNITARIAN COLLEGE, MANCHESTER

Opening of the Session, 1951-52

WEDNESDAY, OCTOBER 17, at 3 p.m.

Address by the Rev. S. H. Mellone, M.A., D.Sc.

"LEADERSHIP AND PERSONALITY"

The Annual General Meeting of Subscribers will follow and a cup of tea will be provided. The attendance of all friends of the Institution is invited.

DEATH

Lockett.—On September 23, 1951, at Larne, Rev. Edgar Lockett, in his 81st year.

HIBBERT LECTURES FOR 1951

The Hibbert Trustees regret to announce that Mr. G. N. M. Tyrrell's Lectures on "Mental Evolution and Religion" arranged for November of this year at the Universities of Bristol, Cambridge, London and Sheffield, have been indefinitely postponed.

J. Cyril Flower, *Secretary*.

HOLIDAY ACCOMMODATION

HOVE, "Merriedene", 51 Tisbury Road. Very comfortable accommodation for Winter, gas fires bedrooms, coal fire lounge. Terms, 4 guineas week. Recommended by church members.

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Melbourne, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. James. Monthly service at 4.
Sydney, New South Wales, Unitarian Church, 15, Francis Street (off College St.), 7.15, Rev. J. B. Tonkin. Manse Telephone LX 5321.
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Telephone MU9445. Minister: Rev. W. Bottomley. Meetings as advertised.
Unitarian Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley. Telephone, Seaford 231.

CANADA

Montreal, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. Angus Cameron.
Toronto, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins.
Vancouver, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. Hodgkins.
Winnipeg, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. Petursson.

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